/69 cont./

276 in his mouth and light. The smoke was inhaled. They even smoked my heavy black tobacco in the same manner and in the same size, and they tolerated it without difficulty, although theirs was light as straw.

517 Not a sound came from the houses; the plaiting had been pushed in front of the entrance. Were the women not lying awake in the hammocks? The two ararat, who during the day were in the habit of cawing from the roof poles, were asleep on a partly withered palm. No insects were annoying us. For two or three hours we sat under the star-studded dome of the heavens, surrounded all around by the dark mass of the woods. The smallest cloud that rose anywhere was observed and became the subject of a discussion about where from and where to. As soon as an animal sound became audible in the woods, everyone would be silent for a moment, waiting to see whether it was repeated, and then they would whisper to each other "a tapir," "an armadillo," or the like, while one man half mechanically whistled in imitation of the animal cry. There was also no lack of involuntary sounds. Sucking sounds with saliva, belching, or breaking wind was not restrained. Bakairi sum, nihil humani a me alienum puto. But the moment someone behaved too badly, there immediately followed, as a direct reflex movement of all the colleagues, a brief violent spitting to one side, without an interruption in the conversation. To be sure, if there were a repetition, Tumayaua or Paleko would mutter something that seemed to mean, "Confound it, we have a guest, after all," and the culprit would lose himself in the shadows six paces away. It was very parisechal.

823 We discussed in detail the subject most important for me,
829 the geography of the Kulisehu. The river was drawn in the sand, the tribes were enumerated and designated with maize kernels. Thus I gradually learned to understand the correct relationship of the Kulisehu and Kuluene and learned that the main body of the Nahuquá tribes, each of which was designated by a special
829 name, lived on the Kuluene. All people were either good,
577 "kira," or bad, "kurupa." The distinction was made chiefly,

/330 cont./

CCD Their methods. To die in narcosis. The medicine man in heaven. Tobacco. Conjuration of the weather.

I.

[131] The boundaries between the regions of the tribes are natural ones. "This brook belongs to the neighboring tribe," we were regularly informed along the way. The one bank of the Kulisehu, for example, belonged to the Nahuquá, the other to the Mehinaká [226] /Mehinacu/. Fishing with bow and arrow on the river was open to everyone.

[122] The plantings were common property. Everyone had his personal property in the house, even the women, who, we saw, [228] often objected to having it given to us; it was handed down to one's children, sons and daughters. We often observed, however, [222] that persons to whom we had given beads, etc. were obliged to hand them over to the chief.

[122] The power of the chief was not great. In all the larger villages there were several chiefs who lived in different houses; in dealings with us, there was always only one who appeared as representative. "Representation" was the most important obligation during peacetime. The chief directed the business connected with planting, he saw to it that the necessary supply of flour was put away, he had the beijús baked and the drinks prepared for all festive occasions and for the visits of strangers. He was apparently a family-father in greater style, but could not be very thrifty if he was concerned about the esteem of his fellow citizens, to say nothing of his neighboring tribesmen. Thus, the chief of the first Batovy village was "kutipa," bad = stingy. He had only a few [317] beijús baked for the guests. Stinginess is regarded as the ugliest trait. This type of rule must be difficult, however. Antonio told me about a certain João Cadete in the Paranatinga village, who was in line to become chief, but preferred to emigrate "com medo de tratar gente," for fear of having to entertain people, [221] /331/ so Felipe took his place. If the community is dissatisfied [226] with its chief, it knows a remedy: it breaks away from him and simply moves to another place. The office is hereditary, hence